

A  
HISTORY  
OF THE  
UNION  
Between the  
PRESBYTERIAN  
AND  
Congregational Ministers,  
In and about L O N D O N;  
AND THE  
CAUSES  
OF  
The BREACH of it.

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Printed in the Year, MDCXC VIII.

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TO THE  
READER.

**H**ISTORY is of Great Use to Mankind, when it gives a Faithful Relation of Things as they are, because it is then the Repository of Truth, and transmits to the following Generations the Knowledge of what was done in the preceding Ages : But when it is False, it perpetuates the Belief of Untruths, so long as it is in being, and gains any Credit with Men. It is a Sincere, and Impartial Regard to Truth, together with an Hatred of Falshood, that has given Birth to the following History.

THE Author of the Faithful Rebuke, gives such a Description of the Independents, as cannot but prevail with any who know their Principles and Practices, to give a Testimony concerning them, so far as they are Innocent.

## To the R E A D E R.

*THE Language wherewith he treats them, is such, as one would think, none could justify, who have not broke through all the Bounds of Common Civility; and yet his Faithful Rebuke was so acceptable to The Meeting of the Ministers at Little St. Helens, that it was only the Modesty of the Author, that prevented his having the Thanks of the United Ministers, for a Book, wherein he dresses up his Brethren, as if he were imitating the Spanish Inquisitors, when they are about to present the Hereticks to the Devouring Flames. He condemns the Congregational Brethren by Wholesale in his Faithful Rebuke; and altho he would mince the Matter in the Vindication of his Faithful Rebuke, yet every one that minds what he says of them, in his first Book, will see that he Censures them, as a Party of Men without Discrimination. Not only the Congregational Ministers come under his Lash, but the Lay Brothers among the Independents (as he calls them) must feel his Biting Jeers. After the Rebuker had Discharg'd a whole Volley of Reproaches upon the Independents, there came forth another Book bearing this Title; The Answer to the Report, which the United Ministers appointed their Committee to draw up. This Book (abating something of a Formality)*



## To the R E A D E R.

*mality*) came forth Armed with the Authority of The Meeting of the Ministers at Little St. Hellens : For Mr. Williams tells the World, That the Reason why it was not published in the Name of the Body of the United Ministers, was (as he speaks) because the Confirmation of it by a *Second Reading*, was suspended ; and only so. Mr. Williams's Preface to the Answer to the Report, &c.

*AFTER* this full Assurance given, that the Reason why it was not Published in the Name of the Body of the United Ministers, was only because the Re-reading of it was Suspended ; it will be no Wrong to look upon it as that which speaks their Common Sense and Judgment, till they publickly disown it.

*THIS* Book is not fill'd with Raillery, as the Faithful Rebuke is, and the Charges which are brought in it against the Independents, are not so extensive : But the Gentlemen of the Committee ( so far as they play the Historians ) fully agree with the Rebuker ; for they, as well as he, either mistake, as to every instance of Matter of Fact, that they meddle with, or they conceal some considerable Circumstances belonging to it.

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## TO the R E A D E R.

*THE History of the Committee, as well as that of the Rebuker, is so partial, and void of Truth, that in some Respects it is become necessary (for the Vindication of the Congregational Ministers, from the Unjust Accusation that they are laid under) to set things in a true Light, which is the Design of the ensuing History. Several Original Papers might have been inserted in this History, to render it more full, which at present, for the sake of Brevity, are omitted: But if this be a Defect, it may be supply'd, if any Occasion be given for it hereafter.*

*WHEN the Ministers at Little St. Hellens, are called Presbyterians, it is not by way of Contempt, but only for Distinction, and the Reason why they are not always styled, The United Ministers, is because such a Denomination does not strictly and properly belong to them since their Breach of the Union.*

*THE Intention of this History is only to rescue the Truth from the Little Tricks of some Unquiet Spirits: But not to Quarrel with the Presbyterian Brethren, among whom many deserve a General Esteem for their Exemplary Piety, Great Learning,*

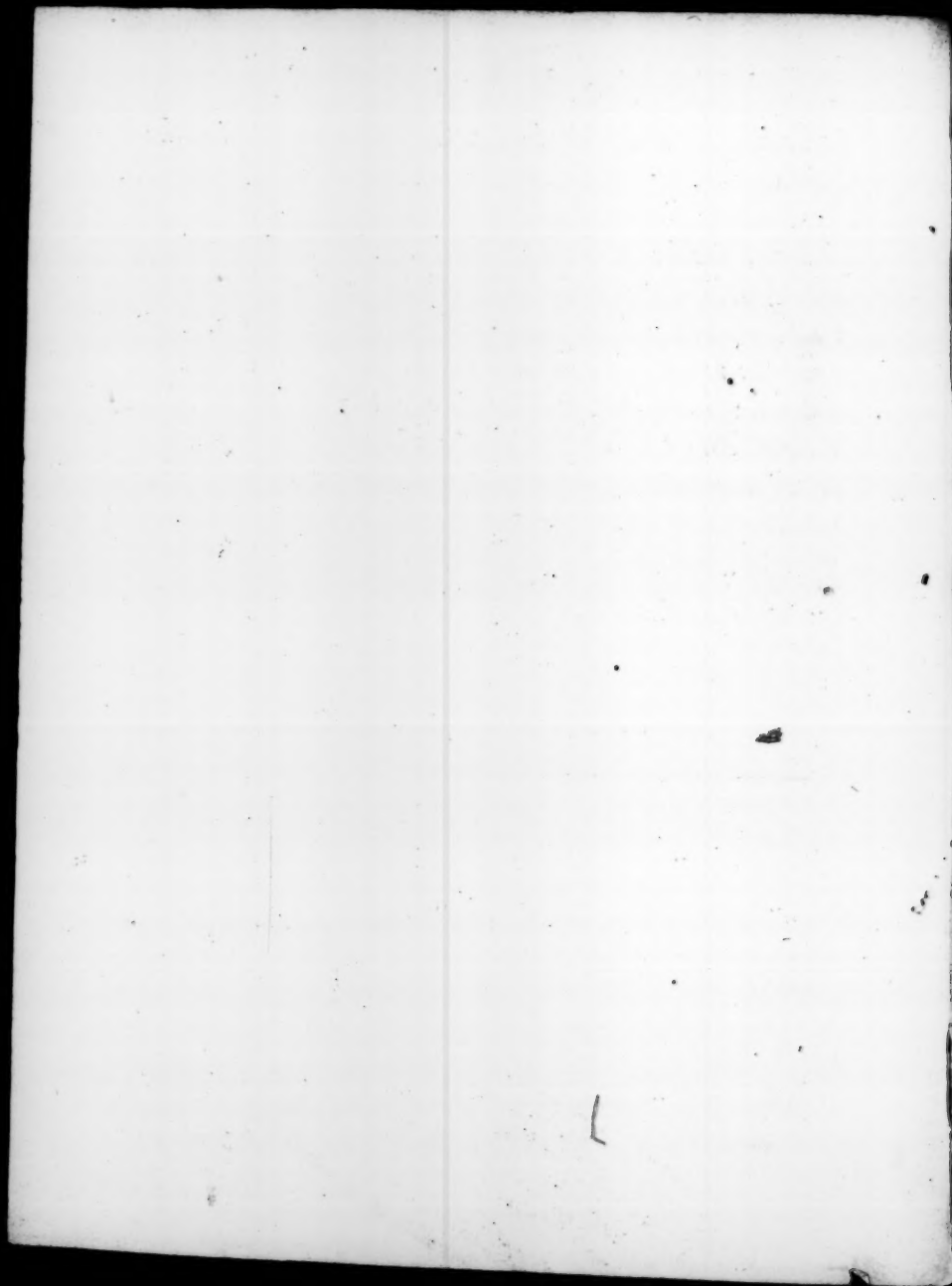
## To the R E A D E R.

Learning, and Undoubted Orthodoxy in the Faith.

*IF there be any thing said in this History, that may justly come under Correction, as to Matter of Fact, when the Contrary does appear, the Information shall be receiv'd, and the Fault shall be acknowledged: but if any will Cavil about Niceties, Modes of Expression, and Things that are Inconsiderable only, or if they will Answer in the Scurrilous, and Offensive Dialect of the Rebuker, or with an Impotent Malice as Mr. Williams does his Adversary, then they shall be pass'd by with Pity and Silence.*

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UNION



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UNION, when it is Founded in Truth, and in Love unfeigned, is no small Blessing in it self, and is the greatest Ornament to Religion; when on the contrary, Dissention among Christians brings Reproach on the Profession of the Gospel, and proves a Stumbling-Block to many. It was a Desire to remove the Scandal that arises from Division, that stirred up some Ministers several Years ago, to attempt something towards the Healing of the Differences between the Brethren of the *Presbyterian* and *Congregational Persuasion*, in Matters of Discipline, but before they could bring their laudable Enterprize to any Ripeness, a stop was put to their Pious and Peaceable Undertaking, by the Persecution raised against them in the Year 1682, and continued for some time afterwards by the Influence, and prevailing Interest of the Duke of *York*, who when he came to change the Character of a Subject for that of a Crowned Head, was cryed up by his Friends and Flatterers as a great Patron for *Liberty of Conscience*. While the *Dissenters* were under the Smart of their Enemies Rage, there was no need of Conciliatory Methods to promote Peace, because the Increase of their Fraternal Affection to one another, was the Cement of a close Union amongst them, and it continued to be so all the time of their Restraint and Hardships.

AFTER the Liberty was given to the Dissenters by the Late King *James*, the former Expedient for Agreement was

set on foot again between the differing Parties. When the *Congregational Brethren* were beginning to Debate among themselves upon the Articles proposed for Union, it was Suggested to them, *That the Work would not be grateful to King James's Court*, and so it was dropt. This was no Valid Reason to many of them, yet they fell in with it, because they did then foresee that no Union could be effected between the two aforesaid Parties that would hold long, and that when they sought to Agree they would fall out. Although little regard was had to the Pleasure of the Late King *James* in desisting from this Affair, yet it must be owned that he might have expected greater Things from the *Dissenters*, if he gave any Credit to the Reverend Mr. *V. Alsop*, in a Speech which he made to him upon the Address which he and several of his Brethren presented to him. After he had wished, *That there was a Window in their Breasts to render their Bodies transparent, that their Sovereign might have a full view of their Hearts*, he assures him in the following Words, *We now (Dear Sir!) Silently wait for some happy Juncture to give Your Majesty some essential Proofs of our Loyalty, and the Sincerity of this our Humble Address, as may demonstrate that the greatest Things we have been able to express, and promise in this poor Paper, is the least we shall chearfully perform for Your Majesty's Service and Satisfaction.*

IT cannot be said that this Gentleman, after such profuse Promises of doing great Things for the Service and Satisfaction of *his Celebrated Patron*, whom he Stiled, *The best of Princes*, went farther in Performance than in Praying for him; and it is Reported that he did this till he was almost come to the time of his Abdication. Whether he did long follow his *admired Benefactor* with his good Wishes, after his timerous Flight, is best known to himself; but this is certain,

certain, that although he will not venture far in Defending the Titles of Princes, yet he can handsomly Caress them as they fall in his way, and therefore he has bestowed on King *William*, a share of *his teeming Rhetorick*, in his Thanksgiving Sermon for the Taking of *Namur*. If this Gentleman did hearken to the Rebukes of his own Conscience, and if he did seriously consider how he himself has acted, both in *Divinity and Politicks*, as if *Mutability* was his *Perfection*, he would then learn to be more Moderate in Censuring others as *Changelings*, but he would not easily *forgive himself*.

When *all true Englishmen* were freed from the dismal Fears of the return of *Popery*, by the Happy Revolution which was brought about by the coming of our present King, and when the Grave and Prudent Senate of the Nation had Confirmed to the *Dissenters* their Liberty by Law, the Endeavours for a nearer Coalition between the *Presbyterian* and *Congregational* Brethren were Reviv'd; Select Persons were Deputed by both sides to treat upon Terms of Union, and their Debates issued in the Heads of Agreement, which were Published about the beginning of the Year 1692.

T H E R E were some of the *Congregational Ministers* that never joyned in this Agreement, not from any opposition to Peace, for they knew it was their Duty, not only to embrace it where it can be had, but *to follow after it with all Men so far as is possible without Sin*; but they were not satisfied about the Agreement.

1. T H E Y could not but observe how some of the Prime Promoters of this Union were such as in the time of Persecution had by their Compliance deserted the Cause of the *Nonconformists*, and tempted the People of the Nation to think that their Separation was only from a stubborn

Humour, and not from a tender Conscience. They could not but consider that in uniting with *such Pastors and their Churches*, who were for a Compleat Union with the National Church, they do condemn their own Separation as Sinful and Schismatical, which they would not for the whole World be guilty of, if they thought it to be so. The Chief Leaders in the Union begin now to speak freely in this Business, and declare to this Purpose: *That it was the intendment, of the Union to comprehend and include such as were for Sacramental Communion with the Church of England.* This is that which is disallowed generally by the *Congregational Brethren*, who say that they who have this Liberty ought not to separate from the National Church.

2. SOME Busy Actors in framing the Union had not only given just Suspicions of their *Heterodoxy* in Points of *Doctrine*, but had discovered a *prejudiced Spirit* against the Government of the *Congregational Churches*, and the Order wherein they walk. The Temper of Mr. *Daniel Williams* was remarkable upon this Account; He did not fail to seek with great Industry to be chosen *Pastor in a Congregational Church*, and gave sufficient Proofs that he would never be under any Temptation of falling into the excess of *Self-denial and Humility*, which was in some Persons in the First Ages of Christianity, who stuck not to dismember themselves to prevent their being Elected *Bishops*: But when he was frustrated in his Expectations, he took a great Freedom to speak with Bitterness and Contempt of them that were for the *Congregational Discipline*. When he and others of his own Size were noted Managers in the Union, it could not but give some Umbrage of Jealousie and Fear, that no Good was intended by it for the *Congregational Churches*.

### 3. THEY



3. THEY were dissatisfied about the Union it self, because they thought of it in the General, that it was no more than a *Verbal Composition*, or a number of Articles *industriously* and *designedly* framed with great *Ambiguity*, that Persons retaining their different Sentiments about the self same Things might yet seem to Unite; only, because they agreed to express themselves in *equivocal* and *comprehensive* Words. They that Dissented from the Union durst not recommend, and hold this out, as a real Agreement when they did believe it to be no such Thing.

1. IT look'd too like a want of Sincerity among the *Non-Conformists* themselves, as if they went about to supplant and deceive one another.

2. IT had too much of the appearance of putting a Cheat upon the World, as if the *Presbyterian* and *Congregational* Brethren were agreed, when both sides were resolv'd not in the least to recede from their former Principles and Practices.

3. THEY feared that this Union not having a firm and solid Foundation, would be a Mischievous Engine to widen former Breaches, and to multiply new Divisions: They could not but look back upon some Treaties for Concord managed between the *Lutherans* and *Calvinists*, which serv'd only to increase the bleeding Wounds of the Church, because the contending Parties did strive to *out-wit* and *over-reach* one another, or to conceal their Differences rather than heartily to Unite. They feared such Effects from this Union, and time has shewed that their Fears were not ungrounded. It has been so far from being a *Medium* of that Peace which all ought to press after, that  
it

it has been followed with such Broils and Contentions as have wounded the Spirits of Many, who would rather have their Thoughts swallowed up in the Meditations of Heaven, than hear of the Quarrels of them who are in the way to it. It was for the aforesaid, and many other Reasons that some Congregational Ministers did never Consent to the Union; and they could say, that it was a fear least they should offend God in going against their own Lighr, that fixed them in their Dissent, and therefore they could not but reckon it hard Measure to be traduc'd and reproach'd by some of the *Presbyterian* Party, as if they had been Lovers of Contention, and Enemies to all Union, because they did not subscribe to that *Verbal Union*, which they always suspected to be no better than a *Feigned Thing*. They had the Testimony of their Consciences, that they could sacrifice the dearest Worldly Interests, for that Union which the Holy Scriptures commend to all Christians, but they were sensible of the severe Treatment, which they met with when they were reviled, and aspersed for not Signing a Wire-drawn Agreement composd by their own Brethren, who were upon a level with themselves, when at the same time they were freed from the Impositions of the National Church by the Exemplary Moderation of King *William*, and the Wisdom of the Parliament.

THE *Congregational* Brethren who refused to come into the Union were but few, and are said to be no more than *three* by the Narrative of the Ministers at Little St. *Helens*, whether their number was so small is not a thing of that Moment to deserve a strict Enquiry: All the other Brethren of that Denomination, who had favourable Thoughts of the Union entred into it, and as they had Satisfaction in what they did, so it is not to be questioned

oned but they had innocent Ends, and Designs to Guide and Govern them in it. They had not been long engaged in this new Alliance, but *some things* made them uneasy.

1. THEY took Notice how some Aspiring Tempers of the *Presbyterian* Party began to drive at a *Jurisdiction* over other Churches, and were busie to bring the hearing of such Cases before themselves as were more proper to be laid before Neighbouring Ministers in the places where Matter of Fact was more fully known, than it could be to them who liv'd at a Distance.

2. THEY perceiv'd that there was a Design to discountenance the *Congregational* Churches up and down the Nation.

THEY Thought the Instances of *Sandwich* and *Marlborough* amounted to a Presumptive Evidence of this.

AT *Sandwich* one Mr. *Benson* entred into a strict Engagement with the Church, there to Act as their Pastor consistently with the Principles and Practices of a *Congregational Church*, but he did afterwards violate his solemn Engagement, set up another Meeting, and fell in with a Party whose Latitude in Practice was Offensive to the Church. When this was brought before the Ministers of the Union, the Church was discourag'd, and Mr. *Benson* instead of receiving a Reproof, had a Principal Person of the Union some little Time after to move at the Fund, that he might have from it some allowance towards his Maintenance, although he went on to uphold his Separate Meeting from the Church.

At Marlborough Mr. *Pemberton* having parted from the Church, and set up a distinct Meeting, upon his Decease, Mr. *Goffe* was called from his Work of Preaching to a Numerous Auditory to keep up this Schism, and upon his own Representation of things it was strenuously press'd in the Union by Mr. *Williams*, That Mr. *Goffe* might be Justified in what he had done, without any Consideration to what the Church could say. There was a likelihood that a Vote would have pass'd for the clearing of him, if Mr. *Chancey* had not Interposed, and desired to have his Protest against it Entred, if they acquitted Mr. *Goffe* from all Blame without First Hearing the Church.

It was for such, and other Carriages of the Leading Men of the *Presbyterian Party* in the Union, that the *Congregational Brethren* were troubled, yet bearing with Patience what they could not redress, they kept their Station, and albeit they had some Meetings among themselves in Reference to things belonging to *Congregational Churches*, which were not proper and adviseable to be debated in Conjunction with the *Presbyterian Ministers*, yet they did not in the least judge themselves hereby to be guilty of making any Infractions upon the Union, because the *Congregational Brethren* do to this Day aver, That they never consented to the Preface that is set before the Heads of the Agreement, as any part of the Articles of the Union. This being so, it is to be wonder'd how the Meeting of the Ministers at *Little St. Helens* could be so forward to say, *That by the first thing in the Agreement, they thought all opposite Meetings had been prevented*; when that which relates to such Meetings as they will call Opposite, was never a part of the Agreement. The Answer to the Report by the Committee of the United Ministers, Page 2. when there is such a Trip in the very Threshold, What Impartiality

Impartiality can be expected in their following History?

The *Congregational Brethren* were offended at several Managements in the Union, but never Deserted it till that happened which forc'd them at last to leave it. *It was this:* Mr. *Daniel Williams* Published a Book against Doctor *Crisp's* Opinions, and with the Confutation of the Doctor's Opinions, he did interweave several Notions of his own, which have been reckoned contrary to the Received and Approved Doctrine of the *Reformed Churches*. To speak the least of the Book, it goes as far from the Doctrine of the First and Best Reformers, as the *New Method*, or the *Amyraldian Scheme* does, if it does not take some steps farther. The Book is written with little Learning, but great Artifice, and as if the Author studied by his Obscurity, to hide some things that will not as yet go well down, and it may be thought he was not without his *Umbrae Assistentes* in the Composing of it, because the Stile of it is more Polish'd, and there is a better *Grammatical Connexion* in it, than is to be seen in his following Writings. x

THIS Book could not but give Offence to them who were Zealous for Antient Truths against new and old Errors; yet it would have been pass'd by, as many other Exceptionable Prints are, if it had not been for the Attestation given to it by several *Presbyterian Ministers* of the Greatest Figure, wherein they express themselves so far in favour of the Book, that none who take their Words in the full Sense and Meaning of them, can think but that they give it the highest Approbation. There were Sixteen concerned in the First Testimonial, and although the *Presbyterian Brethren* could not but be sensible that this gave great Offence, and was like to produce a woful Rupture, yet in the Re-Printing of the Book the List of Names was increased from Sixteen to Forty Nine of the Union, which

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which was by far the Majority of the *Presbyterian Party*, that were in it. It occasioned much grief of Heart to the *Congregational Brethren*, to see the far greater part of the Union to set themselves to Midwife into the World, by the Authority of their Names, such palpable Deviations from the Truth as were in Mr. *Williams's* Treatise. It was not for Doctor *Crisp's* Opinions that they were concern'd, as the unthinking Vulgar are made to Believe, by the Invidious and Uncharitable Reports of some, who stick not to say any thing when it will serve their Interest: but that which raised Displeasure in them, was, because the great Truths of the Gospel taught by the First Reformers, were craftily Undermined by one Man, who had the chief of the *Presbyterian Party*, to step in as his Seconds, to Abett and Support him in his Quarrel.

THE *Congregational Brethren* laying this to Heart, and remembering how they were bound as Ministers to Defend the Truth, did resolve to bear Witness against the Errors of Mr. *Williams*. There were Six of them that joyned in a Paper of Exceptions against Mr. *Williams's* Book, whose Names have been more than once seen in Print, and the rest of the *Congregational Brethren* were so far concurring with them in what they did, that they thought something was necessary to be done to stop the Torrent of Error that was then running down. This Paper of Exceptions was carried to the Meeting of the *United Ministers*, Octob. 17. 1692. by Mr. *Chancey*, after he had given the Reasons why he look'd upon the Union to be broken, and Perverted from its right End, and therefore would be no longer a Member of it; He delivered in the aforesaid Paper, and took his Final Leave of them.

IT is here needful to Correct the Error which is in the Narrative emitted, as that which was Approved by the Meeting of the *Presbyterian Ministers* at Little St. Helens. Mr. Chancey (say they) in a Meeting of the *United Ministers*, after many warm Expressions, declared, He would leave their Meetings, and break off from their Union, the Cause he alledged was our taking no notice of a Paper of Objections against Mr. Williams's Book, *The Answer to the Report by the Committee of the United Ministers*, Page 3. This is so far from being true, that it is impossible it should be so, because Mr. Chancey could not complain that no Cognizance was taken of the Paper of Objections before it was deliver'd, and this was the very time when he did deliver it, and not till he had first given the Reasons of his withdrawing from them, and since that time he was never with them. When there are so many Discerning Heads in the Meeting of *Presbyterian Ministers*, as one of themselves gives out, it is a pity they have not more Love to Truth, than to a Party or Faction; for if they had, they would not be so ready as they are to Palliate the *Imposthumated Sores* of one of their Members.

AFTER this Mistake in their Narrative, they say, *There were many Reasons why they should take small Notice of the Objections of the aforesaid Paper.*

1. THREE of the Six Objectors were not of the Union: This is also noted as a strange thing by the Author of the *Rebuke to the False Report*, Page 18. and he gives the Reason why it was so to him, *Because one Moiety of them were never of the Union.* To this it may be Answered. The Three Brethren who never were of the Union, although they joyned with the other Three who had Reason to Com-



plain of the Breach of it, yet bore no share in this Particular relating to the Breach of the Union, but thought they might very well make their Application to the Ministers of the Union, not only because many of them were approved for their known Orthodoxy, but because some of them, as Mr. *V. Alsop*, and others, who were Subscribers to Mr. *Williams's* Book, had written in Defence of some of the very Truths that Mr. *Williams* Opposed. They could not but in Justice expect from such, that they would either stand by the Truths that they themselves had publickly Asserted, and not be *Self-contradicting Vouchers* to Mr. *Williams's* *unsound Opinions*, or else disown what they formerly held. When the *Famous Rebuker* weighs this, without the heat of a Transporting Passion, it may abate his Admiration, and may move him to give a better Answer to it than once he did, when he said upon his being urged with it, *That it was not fit to tell a Man of a Book he had written several Years ago.* This was Surprizing when it was heard, because if what he has Written be False, he ought to Retract it; but if it be True, it is not the worse for its Age.

2. IT is said, *The Material Objections were ungrounded.* To this it is Answered. If they be indeed so, then it would have been easie for the Reverend Ministers of the Union to have Proved this against the Objectors for the Confounding of them, and therefore they should, for the Credit of Mr. *Williams*, have entred into a Debate with the Objectors, which they never did.

IF it be said, This was left to them who were Appointed to consider the Objections. It is Answered, None of them did ever say the Objections were ungrounded. The Five Subscribers to the Book, who were of the Number to whom the Work was committed, did always either  
refuse



refuse to give their Sense of the Book, or pleaded that they never read it. One of the Five, who is deservedly esteemed Equal (if not Superiour) to any of them for the Strength of his Intellectuals, said *he never had, and he did not know that ever he should read it.* How then could they discern whether they were Grounded or Ungrounded? The Meeting of the Ministers at Little St. Helens must not imagine their bare saying a thing is so, will make it to be as they would have it. It will be no difficult Task, when it shall be thought fit, to prove against them, That the Objections are not without ground.

3. IT is said, *The Objectors recited, as Mr. Williams's Words in his Book, what the Meeting of the Ministers in Little St. Helens found quite contrary to the Letter of his Expressions.* This is a heavy Charge, and when it comes to be sifted, it will then be seen, whether the Ministers have done right to their own Understandings, and have avoided the blame of Partiality, in being Mr. Williams's Eccho, in renewing the Accusation against the Objectors.

IN a Prescript to a Book, Entituled, *Man made Righteous by Christ's Obedience*, Mr. Williams has the following Words, "*In a Paper Signed by Geo. Griffith, Tho. Cole, Nath. Mather, Isaac Chancey, Robert Trail, and Rich. Taylor, and since Printed, they Charge me. He Teacheth, That the Righteousness of Christ is Imputed only as to the Effects, with a Purchase of a Conditional Grant, viz. this Proposition, He that believeth shall be Saved. Gospel Truth Stated and Vindicated, Page 39. My Words there (saith Mr. Williams) are these. The difference is not whether Christ, by his Righteousness, Merited for all the Elect, that they should in his Time and Way, be certainly Partakers of its Saving Effects, and did not only Purchase a Conditional*"  
 " Grant

“ Grant of those Effects, viz. that Proposition, He that Be-  
 “ lieveth shall be Saved; nor whether besides these Effects  
 “ being made ours, the very Righteousness of Christ is Im-  
 “ puted to True Believers, as what was always undertaken  
 “ and design’d for their Salvation, and is now effectual to  
 “ their actual Pardon, and Acceptance to Life; yea, is  
 “ Pleadable by them, as their Security, and is as useful  
 “ to their Happiness, as if themselves had done and suffered  
 “ what Christ did, all these I affirm, Page 39, 40. Can  
 “ any thing (saith Mr. Williams) be more contrary? They  
 “ say I Affirm what I expressly Deny, and that I Deny what I  
 “ expressly Affirm. In Answer to all this it may be said,  
 If this could be Proved upon the Objectors, they would be  
 Men as void of Sense as of Honesty; but if Mr. Williams’s  
 own Words be narrowly Scann’d, it will appear, That the  
 Objectors have not wrong’d him.

1. HE says, they charge him with Affirming what he  
 expressly Denies, viz. That Christ has purchased a condi-  
 tional Grant, *He that believeth shall be saved*; this is that  
 which Mr. Williams says he Denies. If he would read over  
 his own words, he may then judge whether he does not  
 affirm what he says he denies; if he will not do it him-  
 self, it is hoped the Unbias’d Reader will do it for him.  
 Does he not say, *Christ did not only Purchase a Condi-  
 tional Grant of those Effects?* as this implies that he pur-  
 chas’d more, yet it is a plain affirmation that he purchased  
 a conditional Grant. This is that which the Objectors said  
 he affirm’d, and that he did err in it, because Christ pur-  
 chas’d absolutely, and not conditionally; he purchas’d  
 Persons and Things, and not Propositions.

2. HE says they charge him with denying what he ex-  
 pressly affirms, because they say, he Teacheth, *That the Right-  
 eousness of Christ is Imputed only as to the Effects.* The  
 Ob-

Objectors did not say, that he never mentioned the imputation of Christs Righteousness; but that he held, and Taught the Imputation of it only in the effects of it. If two things be done, the supposed Falshood of this Charge will vanish, and it will stand good against Mr. *Williams*.

1. IF it be consider'd, what the imputation of Christ's Righteousness is, *Quoad Formam*, as it is generally received by *Protestants*.

2. IF Mr. *Williams*'s words be examined.

1. IF it be considered, what the imputation of Christ's Righteousness is *Quoad Formam*, as it is generally received by *Protestants*. The imputation of Christ's Righteousness, *Quoad Formam*, in a *Protestant* sense is this, *That which Christ did and suffered as the Mediator and Surety of the Covenant in obedience to the Law, in the stead and place of the Elect, is imputed to them for their justification before God.* Christs active and passive Obedience, is the *material cause* of the justification of Believers, and the imputation of it to them is the *immediate formal cause* of their being justified before God. This is that which is universally receiv'd by all sound *Protestants*, and the dissent of *Piscator*, and a few more about the active Obedience of Christ, does not hinder it from being the comon Faith of *Protestants*. It is the imputation of Christs Righteousness it self, that all such plead for, who have not warped from the *Protestant* Faith. This is that which *Limberg* says is the Opinion of the *Calvinists*, and he charges them with Absurdity, for Teaching, *That Believers are Cloathed with the Righteousness of Christ, even as Jacob was Cloathed with the Garments of his Elder Brother.* *Limberg* Lib. 6. Cap. 4.

2. IF

2. IF Mr. *Williams's* words be examin'd, as they are laid down in the forecited place, it will be found that he does not assert the imputation of Christs Righteousness in a *Protestant* sense, but only in the effects of it. Although, he says, the very Righteousness of Christ is imputed to Believers, yet when he comes in the following words to explain and shew how it is imputed to them, he contradicts what he had said, and makes the imputation of it to lye only in the Effects of it, and carries it no higher.

1. *IT is imputed* (saith he) *to Believers as what was always undertaken and design'd for their Salvation.* Will any say this is more than the imputation of Christ's Righteousness in the effects of it, or as it is for the good of Believers, as all his Undertakings were?

2. *IT is* (he says) *effectual for their actual pardon and acceptance unto life.* How is any thing effectual, but in it's produced effects?

3. He says, *It is pleadable for their security, and useful for their Happiness.* What is this still to Imputation? Security and Happiness are the greatest Blessings, but they are no more than the effects of Christs Righteousness, as it is imputed to Believers and received by Faith.

Mr. *Williams*, either understands not what Imputation is, or he seeks to overthrow it in a *Protestant* sense. The Objectors fairly gather'd up the natural sense of his words, but were not bound to reconcile his Inconsistencies, and Contradictions. There are other places in his Writings, where he speaks out his Opinion more freely about the  
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Imputation of Christ's Righteousness only *quoad Effecta*, but it would not agree with the Design of a History to stand upon the Examination of them.

AFTER all the Invitations given Mr. *Williams* to speak out, by Mr. *Humbrey*, (whose great Integrity draws a Veneration to his Person, from them who differ from him in Judgment) and after all, that Mr. *Chancey* and Mr. *Lobb* have said to prove, *That he does not hold any Imputation of Christ's Righteousness*, but only *in the Effects* of it; If he will still hide himself in the *Thickets of Cloudy Doubtful Expressions*, that he may beguile the Common People in seeming to Affirm what he Denies, and if he be strengthened in this *Delusive Method*, by the Meeting of the Ministers at *Little St. Helens*, then there is reason to despair of the end of Controversies.

WHEN the Six Ministers (who have been Named) had complained to the Meeting of the *United Ministers* of Mr. *Williams's* Book, and of some Errors in it, it was thought fit by the aforesaid Meeting of the Ministers, to desire that some who had never Subscribed the Book, (together with Five of the Noted Subscribers to it) might meet with Five of them who had Objected against the Book, (Mr. *Chancey* being left out) to consider of some way to put a stop to the Controversie that was now begun, and to give Satisfaction to the Complainers.\* The Ministers who were of the Meeting, and who never Subscribed the Book were, *Matth. Mead, Sam. Annesley, Edward Veale, John James, Stephen Lobb*. Mr. *Barker* was also appointed to be one, but seldom met with them. The Five Subscribers were, *Jo. How, Geo. Hammond, Vincent Alsop, Richard Mayo, and Sam. Slater*. The Non-Subscribers, and the other Ministers, did often meet together. The Subscribers to the

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Book would never directly enter upon any Debate about it, but did always (as has been said before) either deny that they had read the Book, or refused to give any Judgment of it; yet not above One or Two of them express'd any Concernment for the Book, but as then appeared, would readily have disown'd it, if they could have done it without Impairing their own Reputation.

MANY Meetings were held to little or no purpose, than to Demonstrate how difficult a Work Retraction is, and how little Men will do, either for Truth or Peace, when their own Interest must be denied.

WHEN there was reason to fear that all the Meetings would have had no good Issue, and when the Subscribers and Objectors were like to have parted, with their Spirits more Exasperated than before, there was a Proposal made, which promised a Calm after a rough Storm of Contention. The Proposal was this, *That a set Number of Articles should be gathered out of the Assembly's Confession of Faith, and the Larger and Lesser Catechisms, which might be a good Fence against the Extreams of Arminianism on the one hand, and Antinomianism on the other; and there should be a Preface to the said Articles, wherein the Subscribers to Mr. Williams's Book were to declare, That they only gave their Hands to the State of Truths and Errors in the said Book, but not to the Preface, Explications, or Proofs of the Book.*

THIS was as soft and gentle as could be, because by this the Subscribers only declared how far they approved Mr. Williams's Book. The Articles were pitched upon, and the Preface was drawn up, and not only Agreed to, but Signed by all that were then present. Some of the Subscribers to Mr. Williams's Book may remember what Satisfaction

faction they declared in this Agreement. There was such Rejoycing in it, that in all haste Mr. *Williams* and Mr. *Chancey* were sent for, that they might be included in this happy Treaty of Peace. Mr. *Williams* could not be found, but Mr. *Chancey* immediately came: When he was press'd to Subscribe, he modestly Hesitated for a while, not because he scrupled the *Articles*, but because he suspected some *After-clap* about the *Preface*; at last he consented to what was urged upon him. This Agreement fill'd the Brethren with Joy, and before they parted, they appointed another Day, which was the 26th. of *December*, 1694. to meet together again, with the Persons Absent, and Mr. *Williams*; That what had been Agreed to, might be Confirmed by all. When the Day was come, and the Brethren were met together, and also Mr. *Williams*, (who never was at the Meeting before) they that pleased themselves with the Expectation that the aforefaid Agreement would have met with a Renewed, and a Chearful Approbation, were Astonished when they heard one of the Chief Subscribers to Mr. *Williams's* Book say, *That the Preface to the Agreement (altho' he had given his Hand to it at the Meeting before) was no more than a foul Paper, to be farther consider'd of, and therefore he did earnestly, and with great Heat press, That it might be Alter'd in that part of it wherein it was declar'd how far the Subscribers to Mr. Williams's Book approved of it.*

WHEN this was heard, it Imbroiled all with new Disputes, and made such (as had no other Ends than Truth, and Peace) Repent that ever they had spent so much time in Meetings that were like only to afford new Fuel for the Fire of Contention.



THIS open Recession from what had been unanimously agreed to, was so provoking and gave such Cause to the *Congregational Brethren* to suspect unfair Dealing, that they were tempted to think themselves no longer obliged to Treat with Men who would agree to a thing at one Meeting and disown it the next. When all were ready to depart without doing any thing, it was moved that the Gentleman who had blown up this new Flame, together with Mr. *Cole* and Mr. *Mather*, might go apart by themselves, to try what might be done to take occasion from any to say, that the Ministers were not yet weary of Wrangling. In a little Time, the Gentleman who had shewed his over-great Tenderness to Mr. *Williams*, returned like the Philosopher who leap'd out of a Bath in a Transport, and when the Reason of his elevated Joy was understood, it was because he had got Mr. *Cole* and Mr. *Mather* to Consent to have something added to the Preface to the Agreement, in Favour of Mr. *Williams*. In the Preface that had been agreed to before, it was declared, *That the Subscribers to Mr. Williams's Book had not by their Subscription delivered their Sense of the Preface, Explications, or Proofs of the Book*, but now it was added, *That this Declaration was not to be esteemed as a disapproval of the said Preface, Explications, or Proofs of the Book*. This Addition was designedly inserted, that the Authority of the Book might not seem to be weakened.

WHEN this additional Alteration was brought in and read, it troubled not only the Objectors against Mr. *Williams's* Book, but also others who perceived the Factious and Partial Drift of it, and it was consented to by them not without great Reluctancy. It may be thought strange that Mr. *Cole* and Mr. *Mather*, (who were Persons of pier-  
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cing Judgments) would ever give way to this Addition, but the Reason why they did it was this, they had been blackned by *Mr. Williams's* Friends as utter Enemies to Peace, and therefore to remove this Scandal, and to Confute their Slanderers, they did here stretch their *Charity* beyond their *Judgments*.

IT was the same Reason that prevailed with others to yield, and they did also Hope that what was now done might have been a *Medium* for Pacification and Forbearance among Brethren. This was what they expected, but the *Ministers* at *Little St. Helens* did soon Convince them that their Hope was in vain, for when the Agreement was laid before them *December 19. 1694.* They gave a gentle stroke to *Mr. Williams* for his Service, but clap'd a *Tacite* Condemnation on *Mr. Chauncey*, by a Clause which they added to it; wherein they declared, '*That as the united Ministers collectively consider'd, and as such, had not been desir'd to approve of Mr. Williams's Book, so in like Manner, they did not, by any Thing in this Agreement, imply an Approbation of Mr. Chauncey's Writings.*' This was the Reward that *Mr. Chauncey* had for his suddain Subscription to an Agreement and Compliance for *Peace* sake, when it was altered from what it was when he first subscribed it.

When he was ready to pass by all; the *Ministers* at *Little St. Helens* were resolv'd to let him feel the Effects of their deep Resentment, because he had ruffled one of their *useful Members*.

When the *Congregational Brethren*, (and especially such of them as had Objected against *Mr. Williams's Book*) saw what was done, they could not but Judge the *Ministers* at  
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*Little St. Helens* to be *Breakers of the Agreement* as soon as it was made, and they now plainly *Perceived* what they before *Suspected*, That it was the firm purpose of the *Governing Party of the United Ministers*, to Uphold and Justifie Mr. *Williams* in his Errors. It could give no Satisfaction to any who were not of Mr. *Williams's* Party, to hear the Ministers at *Little St. Helens* declare, That they had not been desired, as the *United Ministers Collectively considered*, to *Subscribe Mr. Williams's Book*, when Forty Nine of them had done it, and would not Recede from what they had done. If they would uphold Errors in their *Personal Capacities*, it signified little what they did in their *Collective Capacity*, as they were the *United Ministers*. It were easie to expose the Weakness, as well as the Insincerity of this Distinction, in the Case wherein it is applied, if Regard to the Common Interest of Christianity did not forbid.

The *Objectors* were now Convinced, That they had Complain'd of Mr. *Williams's* Errors, to Men who would give them no Reason to think they were *Impartial*, and from this time *Congregational Brethren* grew weary of the Meeting of the Ministers at *Little St. Helens*, and did in a manner wholly with-draw from it.

THE *Rebuke* had no Reason to think (as he jeeringly and floutingly says) That the *Two Sticks were now once more made One*. Faith. *Rebuke*, Page 20. When the Offence was increased, and not removed, he could not expect that the offended Persons could be satisfied, unless he thought that the *Congregational Ministers* had Exchanged their Faithfulness to God for a hateful *Stoicism*, so as to be altogether insensible of the Design of them that were Undermining the Truth. He Censures them as Men of *Intrigue*, who were employing their Spies to bring them Intelligence, when  
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*the poor Innocent Presbyterians (as he calls them) were seriously consulting the Honour of their Lord, and were Promoting the Interest of Religion, without respect to Party or Faction.*

THE *Congregational Ministers* would not only be ill-natur'd Men, but a sort of *Perfidious Villains*, if what he says here, and elsewhere, of them were True; but as they themselves know the Falshood of his Charge, so they doubt not but all others, who are not willing to be deceiv'd, will refuse to follow the *Ignis Fatuus* of this *Mercurial Author*, who is so pleased with the Air of a *Romance*, that he has no regard (as a Faithful Historian ought to have) to the *Standard of Truth*. When he speaks of the *Independants*, his Pen is dipp'd in the *Poison of Asps*: But when he mentions his own Party, he is so Transported with his own likeness, that his Charity, (like a *Monk's Cowl*) covers all Faults. Whatever Recreation the Sallies of his *Smutty and Prophane Wit*, may Administer to Men of *Froth and Levity*, yet they who are not taken with empty Sounds, must pity his Weakness and Folly, that he should in his Old Age be so fond of the Work of a Fulsom, Fleering Satyrist, or a *Merry Andrew*, when his Thoughts should be Employed in preparing for the great *Audit-Day*, and not in providing a *Common-Sewer*, in which the Enemies of all Religion, and the very Drunkards upon an *Ale-Bench*, may find Dirt enough to throw upon the *Professors of the Gospel*; when both he, and they whom he Abuses, are gone out of the World.

WHEN the *Ministers at Little St. Hellens* by the Clause which they added to the Agreement in 1692. had discover'd how ready they were to improve all Occasions to the Advantage, and Countenance of a Party, Distances and Dissatisfactions were not only continued, but increased,

sed between the *Congregational* and *Presbyterian* Brethren, and in the Year, 1694. there did something fall out in Reference to the *Pinners-Hall Lecture*, which more manifestly than ever shewed the stiff addictedness of some of the *Presbyterian* Perswasion to *Mr. Williams's* Opinions, and Interest. In the Life Time of the Reverend *Mr. Baxter*, *Mr. Williams* Preaching occasionally at *Pinners-Hall*, did there give such a Taste of his Spirit, as made some fear that he was not a Son of Peace, but ambitious of being reputed the *Head of a Party*. It was for this, and other Things, that his Election upon *Mr. Baxter's* Death to be one of the Lecturers did not pass without a struggle. When he was Settled as one of the Lecturers, he had a great Influence, in length of Time, to make the Pulpit, in that *Noted Lecture*, the *Stage of Controversies*, by Provoking the Reverend *Mr. Cole* openly to Confront his unsound Opinions. This made *such* uneasie, who were not willing to hear one *Minister* inveighing against another, when they came to Hear that which might be Food for their Souls.

The Reverend *Mr. Cole*, who could not forbear to give a Vigorous Opposition to *Mr. Williams*, because he was persuaded that he had Truth on his side, yet being sensible what a Disadvantage and Reproach it was to the *Dissenters*, to have that Ancient Lecture made the Place of Contention, desired that he might be Dismiss'd from the Lecture for Peace sake. Several Gentlemen who were concerned in upholding the Lecture, thought it might be Prudential to accept of *Mr. Cole's* Request, and to desire of *Mr. Williams*, that he would likewise Relinquish the Lecture, that other Two Lecturers might be chosen in their Room. When their Desire was made known to *Mr. Williams*, the Answer which they receiv'd from him was to this Effect: *That when he was sensible that the Majority of the Subscribers desir'd his Dismission*

*mission from that Lecture, he would consider what to do. This gave Occasion for having a General Meeting of the Subscribers, wherein it was carried by the Majority of Votes, That Mr. Williams should be Requested for the Good and Peace of the Lecture at Pinners-Hall, to Desist from the Exercise of his Ministry in that place.*

THIS was the Vote of the Major Part of the Meeting, but the *Gentleman who, Presided*, would not declare it, because of the Passionate Respect he bore to Mr. *Williams*; and so the Meeting ended abruptly.

THIS General Meeting having had no Peaceable Issue, some Friends of Mr. *Cole* and Mr. *Williams*, with other Persons who Profess'd Indifferency, and Interposed only for the Healing of the Breach, met together, and after several Conferences and Debates, came to this Agreement, *That Mr. Cole's offer to Decline the Lecture should be accepted, and that Mr. Williams should also be desired to leave it.* This was agreed to by both sides, as that which was fit to be Propos'd in a General Meeting of the Subscribers, which was hereupon called: but when the Subscribers were met, not one of Mr. *Williams's* Friends would either own, or stand to what they themselves had agreed to before in the Private Meeting; and when that which they had agreed to, was made known, by one of Mr. *Cole's* Friends, they would not Consent to it, but insisted on nothing less than Mr. *Williams's* Continuance in the Lecture. When they saw they could not obtain this, they not only broke off from the *Pinners-Hall* Lecture, but set up a Lecture at *Salters-Hall* the same Day, and the same Hour, with that at *Pinners-Hall*, and made Choice of, for their Lecturers, the Reverend Doctor *Bates*, Mr. *How*, Mr. *Alsop*, Mr. *Williams*, Doct. *Annesley*, and Mr. *Mayo*.

THE Gentlemen who supported the *Pinners-Hall Lecture*, Prevailed upon Mr. *Cole*, and Mr. *Mead*, not only to Preach in their own Turns, but to supply the place of them that were gone away; and that they might leave the Dividers and Seperatists without excuse, as to this Rent, they staid from the 7th. of *November* to the 15th. of *February* following, before they fill'd up their Vacancies, to see whether length of time would bring any of the Dividers to a more Peaceable and Uniting Temper: but they waited to no purpose, for the Return of them, who shewed themselves to be Men of more Stiffness than to Re-call what they had done, when it was for the sake of a Party. This inflexible Temper was the more to be blamed in some of the *Deserting Lecturers*, because they had given Encouragement to the Subscribers to hope that they would not leave the *Pinners-Hall-Lecture*: but they disappointed the Expectations of them who thought they would not joyn with the Author and Promoter of a Scandalous Schism. This shewed, that as most of the Ministers at *Little St. Helens*, had approved Mr. *Williams's* Book, so the Chief of them would not forbear to stand by and encourage him in his Contentious Managements.

IT is said in the *St. Helens Narrative*, That Four of the *Lecturers* were necessitated to leave *Pinners-Hall*. The Answer to the Report, &c. Page 9.

THERE is no Truth in this as to Doctor *Bates*, Mr. *How*, and Mr. *Alsop*, unless the Composers of the Narrative mean, That Doctor *Bates*, Mr. *How*, and Mr. *Alsop*, who were all Intreated and Courted, with great Importunity, to stay at *Pinners-Hall*, thought that their Concurring with Mr. *Williams*, in the *Anti-Lecture*, was so Momentous and Important,

Important, that it made their departure from *Pinner's-Hall* necessary..

IN *January*, 1694. A Paper of Articles was sent from the Ministers at *Little St. Hellens*, to the *Congregational Ministers*, as a *Test* against *Arminianism*, and *Antimonianism*. This Paper was never publicly Read in the Meeting of the *Congregational Ministers*, and it was so far from being considered by them, that upon enquiry it cannot be found that above Two or Three of them have any remembrance of it, when it was sent. Both the *Rebucker*, and the *Contrivers* of the *St. Hellens Narrative* make a great Noise about this Paper, and with great confidence endeavour to fasten upon the *Congregational Brethren* the Charge of *Antinomianism*, because they were Silent about it: but this Accusation is as groundless, as it is uncharitable. It was not any affection to *Antinomianism* that kept such of the *Congregational Brethren*, as knew any thing of the Paper, from considering it, but it was for other Reasons, that they could not press their *Brethren* in general, to take any notice of it.

1. THEY did not think the *Articles* were Worded so fully, and so clearly as they ought to be, but were either Couched or Defective in some things.

2. THEY did not reckon, that the *Congregational Brethren* were under any such obligations, to Purge themselves from the Suspicions of *Antinomianism*, as most of the *St. Hellens Brethren* (whose Names stood to Mr. *Williams's Book*) were under, to clear themselves from Errors too near a Kin to *Arminianism*, because the *Congregational Brethren* could not be Charged with Subscribing any *Antinomian Book*.



3. THERE was no mention made in this Paper of any dislike of the Errors of Mr. *Williams*, and therefore such of the *Congregational Brethren* as saw this Paper of *Articles*, wav'd it as that which was no fit Expedient for Peace, when it said nothing of the standing Offence. This is a true Accompt of the aforesaid Paper, and when the Reader considers it, he will then see that the *Rebeker*, and the Framers of the *St. Helens* Narrative, Blacken the Innocent to hide their own Deformitys, and fallly Charge others with *Antinomianism* to cover their own Retreat towards the *Tents* of the *Arminians*.

WHEN most of the *Ministers* at Little *St. Helens* had upon every new Tryal given pregnant Proofs of their liking to Mr. *Williams's* Errors, and when the chief of them kept up their separate Lecture at *Salters-Hall*, all proposals for Peace would have been laid aside, if the Industry of some had not surmounted the Difficulties which lay in their way, and if they had not in the beginning of the Year 1695. got a few *Ministers* to meet together to try if they could find out any proper Means to heal the Breaches that were daily made wider. When they had met together Twice, the old Request at a Third meeting was urged, *That some of the Noted Subscribers to Mr. Williams's Book would withdraw their hands from it.* They were press'd to do this, as that which was necessary for them to do, otherwise they would weaken the Authority of their own Writings. It was then desired of Mr. *Lobb*, that for the Refreshing of their Memories, he would draw out of their Writings some things that were Contradictory to Mr. *Williams's* Assertions, which he did, and was drawn to Publish them before there was another Meeting, because of the following occasion. Mr. *Humphrey* having got a sight of Mr. *Lob's* Paper, did Print some part of it with his  
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own Remarks, to which *Mr. Williams* Answer'd. This made *Mr. Lobb* address himself in a Printed Letter to the Reverend Dr. *Bates*, wherein he made it evident that the Reverend Dr. was under a necessity either to withdraw his Subscription from *Mr. Williams's* Book, or to disown what he himself had Written.

This and other weighty Reasons, brought some of the Chief of the *Presbyterian Brethren*, after much time spent in Mature deliberation, to agree upon a Pacificatory Paper, wherein they meddled only with the bare state of Truths and Errors in *Mr. Williams's* Book, because they said they never set their Hands to any more of the Book. The Paper which they sent to the *Congregational Brethren* is as Follows.

W H E R A S Some unhappy Differences have arisen amongst us, principally about the *Doctrine of Justification*, occasioned by a Book, Written by *Mr. Williams*, Intituled, *Gospel Truth Stated and Vindicated*, to which some of our Names were prefix'd, and against which several Exceptions were made by *Mr. Griffith*, *Mr. Cole*, *Mr. Mather*, *Mr. Chauncy*, *Mr. Traile*, and *Mr. Richard Taylor*, which if continued, amongst the *Ministers* of Christ, may be much to the Dishonour of God, and Danger to the Souls of Men.

For the Composing whereof, as we formerly expressed our Approbation of the Doctrinal Articles of the Church of *England*, or the Confession of Faith, compiled by the Assembly at *Westminster*, or that at the *Savoy*, as agreeable to the Word of God, unto that Approbation we still adhere: Declaring further, that if any of us shall at any time hereafter be apprehended to have express'd himself disagreeing thereunto; we will with Brotherly Candour

✓ 'dour and Kindness, mutually endeavour, to give, and  
 'receive just Satisfaction herein; Bearing with one ano-  
 'thers Infirmities, and different Sentiments about *Logical,*  
 'or *Philosophical Terms*, or meerly *Humane Forms of Speech*,  
 'in matters of *lesser Weight*: Not thinking it reasonable  
 'or just, to Charge upon any Brother such Consequences  
 'of any Expression, or Opinion of his, which he himself  
 'shall Disown.

'And We do further Declare, with respect to the spe-  
 'cial matters in Difference amongst us; that, *Altho Re-*  
 'generation, Repentance towards God, Faith in our Lord Je-  
 'sus Christ, and Holy Conversation are by Gods express Word  
 'manifestly necessary to the Salvation of a Sinner; yet that  
 'none of these, or any work done by Men, or wrought by the  
 'Spirit of God in them, is under the Notion of Subordination,  
 'or under any Denomination whatsoever, any part of  
 'that Righteousness for the sake, or on the account whereof  
 'God doth Pardon, Justifie, or Accept Sinners, or Entitle them  
 'to Eternal Life; that being only the Righteousness of Jesus  
 'Christ without them, Imputed unto them, and received by  
 'Faith alone.

'And whereas, in the above mentioned Book it is said,  
 '[ There is no Change of Persons betwixt Christ and Believers ]  
 '( Page 37, 40, 41. ) which the Learned H. Grotius, and  
 'the Reverend Dr. Stillingsfleet, now Bishop of Worcester, do  
 'not only Assert, but Irrefragably Prove, in Concurrence  
 'with the Common sentiment of Protestants; in as much as  
 'we conceive the Doctrine of Justification, and of Christs Sa-  
 'tisfaction, on which it depends cannot be duly Explained and  
 'Defended, consistently with the Denial of any Commutation  
 'of Persons between Christ and Believers.

'We

' WE do therefore Declare our *Disallowance* of that  
 ' Proposition in the general Sense thereof, giving our Sense  
 ' thus. That as it is Apparent, this cannot be a *Physical*  
 ' Change, by which Christ and Believers do in *Substance*  
 ' become one another: Nor again a *Moral* Change, where-  
 ' by Christ should become *inherently sinful*, and Believers  
 ' become immediately thereby Innocent and Sinless: So, we  
 ' doubt not, there is a Commutation of Persons in a *Legal*  
 ' Sense, Christ by Consent, between the Father and Him,  
 ' *Putting on the Person, and coming into the Room and Stead*  
 ' *of Sinners*; not to Repent, or Believe for them, which  
 ' the Gospel requires (tho He hath undertaken the Elect  
 ' shall in due time be enabled thereunto) but to *Answer for*  
 ' *them the Obligation of the violated Law of Works, being made*  
 ' *Sin for them, tho he knew no Sin, that they might be made*  
 ' *the Righteousness of God in him, 2 Cor. 5. 21. And what is*  
 ' *contrary hereunto, we Judge Erroneous and False.*

' AND as there is a Change of Persons betwixt Christ  
 ' and Believers, so the *Guilt of our Iniquities being laid upon*  
 ' *Christ*, the Father was *displeased* with him. Not that He  
 ' was ever moved to any Passion against Him, which in the  
 ' General, the Perfection of the Divine Nature admits not,  
 ' on any account whatsoever; nor that he was in any Sense  
 ' offended with him, much less abhorr'd him, considered X  
 ' as He was in himself, for so he was most perfectly sinless;  
 ' but considered *in Relation to us*, as our *Surety*, bearing  
 ' our Sins in his own Body; so, if by *Displeasure*, or *Wrath*,  
 ' be only meant [ a *Dispassionate Will to Punish* ] the Lord  
 ' Christ did *Feel, and Bear the Displeasure of God, and the*  
 ' *weight of his Wrath, in the Punishment of our Sins, trans-*  
 ' *ferr'd upon Him*; for it pleased the Father to bruise Him,  
 ' having laid upon Him the Iniquities of us all. And we do  
 ' further Declare, That whosoever shall be found to express  
 ' them-

‘ themselves in their Preaching or Writings agreeably hereto, and the mentioned Articles, and Confessions, we shall esteem them to deliver the Sincere Gospel of our Lord and Saviour Jesus Christ. And it shall be remote from us to oppose, or reflect upon: But we shall to our uttermost Encourage and give Countenance to one anothers Ministry herein.

‘ If therefore Mr. *Williams* shall concur with us in what we have declared touching the *Doctrine of Justification*, and in the Sense we have given of a *Change of Persons* between Christ and Believers, and of *Christ's Enduring the Displeasure of the Father* for our Sins; and shall give Satisfaction about any thing else that any Brother excepts against in the rest of his Writings, agreeably to the abovesaid Articles and Confessions, We shall so far acquiesce therein, as not to make them the Matter of further Publick Contest or Altercation amongst our selves.

‘ We whose Names are Prefix'd to that Book do hereby declare, They were generally given only to a short Abstract of *Truth and Error*, which we had seen, (and now since is much enlarged) and not to the Book it self, which we had not seen, and did not thereby intend to signify our Approbation of every Expression or Opinion therein contained, any farther than as they should be found to agree with the Articles and Confessions before-mentioned.

THIS Paper needs none to Praise it, but it will speak for it self, with them who are neither *Heterodox*, nor *Partial*. It was Sent and Recommended to the *Congregational Brethren*, by a Letter from Seven of the *Presbyterian Brethren*, which is here Inserted for the Reader's Perusal.

Reverend

Reverend Brethren,

**W**E have Long and Earnestly Desired and Endeavoured the Renewing of that Union among us, which was formerly Agreed unto upon the most weighty Reasons, as being plainly Required by the Gospel Rule, to which we all Profess Subjection, as conducing manifestly to the Glory of God, to the Reputation of Religion, our Mutual Comfort, Helpfulness, and Success in our Ministry, and the Common Edification of the Churches of Christ under our Care; and which we conceive cannot be discontinued without much Sin and Prejudice in all these Respects. We have Enquired into the Causes or Occasions of that Rupture of our Union, which has been too Notorious, and which we had rather Lament and Heal, than Represent, or aggravate the Sinfulness, and Pernicious Consequences of it. And no other Reason has been alledged to us, than that our Names stand Prefixed to a Book of our Brother Williams, Entitled, Gospel Truth Stated and Vindicated, whence it was apprehended we differed from your selves, and other Brethren, in some very Great and Momentous Doctrines and Points of Religion. We do therefore offer to your Perusal the Enclosed Paper, that you may consider whether the Publication thereof, with your declared Approbation, will not be sufficient to clear this Matter to our Brethren through the Nation, as well as our own Mutual Satisfaction, and to the Re-Union of such as were United. And we desire your Opinion, and Advice, what may be Requisite to render an Union facil, and acceptable to our worthy Brethren, who have hitherto not United with us, and your Concurrence with us in such things, as may render our Union for the Future Entire, Useful, Permanent, and Practical, by Mutual, Alternate Presence and Countenance of each other in the Use of all the Ordinances of Worship in our several Churches and Congregations, and in the Endeavour that

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Meetings

*Meetings of distinct Parties for the Maintaining of one Party against another, or the Exercise of Jurisdiction over one another, and the very Distinguishing Names of Parties may cease, and be Abolished. Moreover, we desire you to take into your Serious Consideration, what may be Pre-requisite to our Appointing a Day of Solemn Fasting and Humiliation for the United Pastors of Churches, wherein we may, without Mutual Crimination of one another, each one Humble Himself, to Lament our Late Divisions, and Implore a Blessing, and the Copious Pouring down of the Spirit of God upon our selves, and upon the Churches Committed to our Charge, and that this may be accelerated as much as is possible, we crave your Sense upon these Things with all convenient Speed, and recommending you to the Lord, remain your Affectionate and Respectful Brethren,*

x Will. Bates, Samuel Slater, John How, Vin. Alsop, Rich. Stretton, Daniel Burgels, John Shower, March 25. 1696.

This Letter was Directed,

*To the Reverend Mr. Geo. Griffith, Mr. Matth. Meade, Mr. Thomas Cole, Mr. Nathanael Mather, Mr. Isaac Chaucey, Mr. John James; and to such as they shall think fit to Communicate the Contents.*

A L L the Congregational Brethren to whom the Paper was sent, approved of it, except Mr. Cole, and Mr. Mather. The Reason why Mr. Cole and Mr. Mather Concurred not in the Approbation of the Paper, was not because they were dissatisfied with it, but because Mr. Cole desired, That before he set his Hand to it, a Word might be added to the Declaration in the Paper about Mr. Williams; and Mr. Mather refused to Sign it, because he said, *The Presbyterian Brethren would not stand to what they themselves had done.*

WHEN

WHEN all the *Congregational Brethren* had either Signed this Paper, or were ready to Sign it, (except Mr. *Cole*, and Mr. *Mather*) and after they had a long time expected to hear of its meeting with a General Approbation among the *Presbyterian Brethren*, they received a Letter, and that which is called *A Third Paper*, (being a Composition of the First, and of a Second Paper) from the Meeting of the Ministers at *Little St. Hellens*. In this Third Paper the whole Meeting of the Ministers take upon them to Acquit Mr. *Williams* from that, wherewith he had been Taxed in the First Paper, which some of themselves had *Recommended and Approved*. The *Congregational Brethren* made but a short Answer to the Letter sent with this Third Paper, because they did not intend to be concerned with it. They had either given, or were ready to give their Names to the First Paper, which had been sent to them by some Principal Brethren of the *Presbyterian Persuasion*, whom they thought were bound in *Honour and Conscience* to Act Consistently with their own Engagements, and not to bring themselves under the Censure of Inconstancy : But when the *Congregational Brethren* saw how shamefully they who had been the Approvers and Recommenders of the First Paper, either fell in with the Third Paper, or left the First Paper to be trampled under Foot by Mr. *Williams*, and his Friends, They then laid aside all Expectations of Success from the *Paper-Accommodations* of some Persons, who make use of them only as *Tryals of Skill*, to see how far they will please all sides, but not how they will Secure the *Truth*.

BEFORE this unpleasant History be shut up, a few things may be observ'd, and gathered together.



1. IT is too evident that the most stirring and leading Men of the *Meeting* at Little St. *Helens*, are no hearty Friends to the Doctrine of the first Reformers; otherwise they would never have stuck so close to Mr. *Williams* as they have done, to the prejudice of Truth, and Peace. It would be to frame a mean and low Idea of the great Wisdom and Learning of some of them once to suppose that *such a man as Mr. Williams* could be so *Valuable to them* as he is, if they did not think him a Person Qualified to make a bold Attempt for the sake of some *Darling Notions*, and to engage in a Work wherein men of a greater Reach are not willing to lead the way, or to be seen standing in the Fore-Front.

2. It may Astonish unbyas'd Persons when they hear how the *Innovating* Party of the St. *Helens* Meeting, take such a freedom as they do, to Cry up *Catholicism*, or *Universal Love*, when yet they give visible Proofs, that their Charity (as much as that of any Sect whatever) is confined to the narrow Circumference of their own Faction. When they speak against Parties, yet none more partial than themselves. The *Motes* in another Mans Eye must be swell'd up to Mountains, but the *Beams* in their own Eyes must be shrivell'd into *Nollities*. If their Charity be not larger for the Future than now it is, they will not be able always to Impose upon the world, but will discover themselves to be far from being Men of a True *Catholick* Spirit.

3. THE Union which they Applaud so much, has been from first to last improved to gratifie the Inclinations of a Party, and to serve private Designs, and the Reader will be able to Judge by what has been said, who were the first Breakers of it.

4. IT

4. IT is so far from being true, as is said in the Preface to the answer to the Report, *That the Ministers at Little St. Helens sought to prevent the late unseasonable Dissensions, by their utmost Compliances*; That it must be said, that they never yet yielded to any thing, but they had either some selfish drift in it, or they went off from it, when it would not serve their own Turn.

5. THE *Rebuke* would do well to Reconcile himself to the Reverend Mr. *Alsop*. The *Rebuke* demands Justice of the *Independents*, for doing that, which the Reverend Mr. *Alsop* either had a hand in doing, or consented to the doing of it, viz. The Framing the Declaration in the first Paper, where it is said, *The generality of Subscribers had given Names to a short Abstract of Truths, and Errors which they had seen (and since is much enlarged) and not to the Book it self, which they had not seen. Rebuke to a false Report.* Pag. 62. The Reverend Mr. *Alsop* was one of the seven who sent the first Paper, wherein is the aforesaid Declaration, with a Letter full of Pathetick and Affectionate Language to the *Congregational Brethren*, and yet the *Rebuke* would have Justice done upon the *Independents* for it, to whom it was sent. If the *Rebuke* and Mr. *Alsop* be not at Variance, here is a wide stride taken beyond Truth. When the *Rebuke* awakes out of his Dream, and finds that the History of his Dear and Beloved Daniel is so far from being Canonical that it has led him out of the way, He will Recover himself, and will neither stumble upon Fallshoods for the Sake of his new Friend, nor be so injurious to himself, as to bid Good Night to *John Calvin*, after he has Traced his safe, and wary steps for many years.

6. IT may be given as seasonable Advice to both the *Congregational* and *Presbyterian Ministers*, that they would prels more after *Union in Affection*, and that they would be more found in the Exercise of *Mutual forbearance*. The Liberty which is now too often taken by some *Ministers* to Rail against their *Brethren* behind their backs, and to bring them into Contempt in private Conversation, may please a sort of *Licentious Professors*: But as it does great mischief to the Power of Godliness, so it grates upon the Spirits of them who are skill'd in the Practical part of Religion. The more Grace Persons have, the greater Tenderneſs they will have for others, and the farther they will go in joyning in Affection with ſuch Chriſtians with whom they cannot, *in all things*, agree in Judgment. When the Nation has Peace with it's Enemies, it will be a bad Symptom, if Men fearing God keep up a War among themſelves. They muſt not Deny the *Doctrinal Differences*, which they have among themſelves, or repreſent them to be *only in words* when they are *Real*, becauſe this would be *Hypocriſie*, and the way of Chriſt ſtands in no need of any *Pious Frands*: but they ought Cordially to Love and Pray for one another, and to walk together ſo far as they are agreed. If they would ſincerely apply themſelves to a diligent ſearch after *Truth*, in the things wherein they differ, and if they would with a *Spirit of Meekneſs*, and *Sobriety* weigh what can be ſaid on both ſides that their Debates might be managed by way of a *Friendly Colliſion*; and not of a *Fie-ry, Provoking Contention*; Then the Light of Truth would break forth, and Peace and Holineſs would be promoted.

F I N I S.

